

TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

Items of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and needless confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, August 12th, 1891.

—Do not give grudgingly to God's cause. The Lord loveth a cheerful giver.

—THERE ARE far too many do-nothings in the church. Do not be one of them. Be busy in the service to which you have been called. There is much to do. And the time is short.

—THE HABIT of being late at religious service is a very bad one. It is common in many country places. It can be corrected if the people set themselves to do it. And they ought to.

—MR. MOODY has been requested to make another visit to Scotland to conduct evangelistic services. One hundred and fifty Glasgow ministers have joined in the request. It is not yet known whether he will go. His last visit was much blessed.

THE PREACHER who does not take a stand on the temperance question is guilty of a grave wrong. Unless his attitude is definitely against the rum business the rum men regard him as on their side. And what conscientious and self-respecting man can stand that?

—LAST WEEK we printed a note respecting the new cure for drunkenness. On the first page of this issue will be found a fuller account of Dr. Keely's views and methods, with statements about the success attending his treatment. The article appeared as an editorial in the *Advance*, a paper whose standing entitles its statements to credibility. We hope all that is said of the cure is true, though it may turn out like Koch's consumptive cure.

Of course anti-prohibitionists will be ready to say that there is no more need of the prohibitory agitation, that the new cure will meet the demand, and that the business of temperance men is to place it within the reach of inebriates everywhere. But even if Dr. Keely's treatment turns out to be all that is claimed for it, it will still be better to destroy the source of the evil so that nobody will need to be cured.

—OF THE RELIGIOUS NEWSPAPER, a pastor says,—"It makes the teaching of the Bible practical and present. It applies revealed truth to daily living, makes it a power in the decisions which must be made in those smaller affairs where the purposes of life are shaped and developed for its great crises. It re-enforces the utterances of the pastor, instructs the Church in many ways by the recorded experiences of other Churches, and helps to guide and quicken its spiritual life. Most of the new movements by which the Churches advance in strength and influence are started by information which is first spread through the religious newspaper. Christians who do not read it know little and feel little their relations to the body to which they belong, and are little moved to join its work to bring the nations to Christ.

—THE SECRETARY of the National Temperance Society, J. N. Stearns, writing of a recent visit to England, says he took particular pains to examine into the workings of "the Coffee-house system," which has been established in the interests of sobriety. It is probably at its best in Liverpool, and of it there he says:

A ride of six miles along the mammoth docks reveals thousands of workmen exposed to the temptation of the ever-open saloon. There are sixty-five coffee-houses established not as a philanthropic work, but as a business enterprise by business men on business principles, and yet started by men desiring thereby to aid the workmen and the cause of temperance. More than thirty thousand visit these houses daily. The receipts amount to \$150,000 a year, and they pay ten per cent dividend to the stockholders. The Aerated Bread Company of London has over sixty places where coffee, cocoa, tea, and the best of bread can be obtained from one to two and three pence, which are kept scrupulously neat and clean, and are the resort of tens of thousands daily. These are all on business principles and paying good dividends.

—THE ANNOUNCEMENT, in another column, by the Corresponding Secretary for Sabbath Schools concerning the Temperance Pledge is of interest to all the schools.

It will not, we hope be thought that the Sabbath Schools of the denomination have not before this taken active interest in temperance. Many of them have done much, and perhaps all of them have at some time, in some degree, been interested. But the Conference at its last session, at the suggestion of the Cor. Secretary for S. Schools, resolved to provide schools with the pledges now sent them, desiring to have all officers, teachers and members of schools enrolled. What the Conference thinks is this:

The duty of the schools of the denomination in this matter is expressed in the following resolution adopted at the last session:

Whereas, The rum traffic lies in wait for our children to lure them to ruin, body and soul; and whereas it is our Christian duty to fortify them against the wiles of the destroyer and to protect them from its awful power; therefore

Resolved, (1) That it is of highest importance that all the children who come under our care be instructed in the principles and practice of Total Abstinence. (2) That the teaching of temperance necessarily includes instruction as to the wickedness of the drink trade, the heartlessness and cruelty of those engaged in it, the sin of being in any way a party to it, and the duty of discountenancing, opposing, and helping to destroy it. (3) That it is the duty of the Sabbath School to impart this teaching regularly, carefully, and earnestly. (4) That every Free Baptist Sabbath School be strongly recommended to embody the foregoing views in its temperance teachings, in order to bring them in harmony with the Conference's position and purpose, and that Conference cause its proper officers to prepare and supply to our Sabbath Schools a suitable form of Pledge and Honor Roll for use therein.

In the S. Schools returns this year we trust there will be a good report as to this part of the work.

—IN SOME districts in England the people are required by law to send their children to the Church Schools, there being no other. In these places there are dissenters, and their children must go if they would escape the penalties of non-compliance with the law. In the Church Schools a catechism is taught. Here is an extract from it:

Q. We have among us various sects and Denominations who go by the general name of Dissenters. In what light are we to consider them?

A. As heretics; and in our Litany we expressly pray to be delivered from the sins of "false doctrine, heresy, and schism."

Q. Is, then, their worship a laudable service?

A. No; because they worship God according to their own evil and corrupt imaginations, and not according to His revealed will; and therefore their worship is idolatrous.

Q. Is Dissent a great sin?

A. Yes; it is in direct opposition to our duty toward God.

Q. How comes it, then, in the present day that it is thought so lightly of?

A. Partly from ignorance of its great sinfulness, and partly from men being more zealous for the things of this perishing world than for the Lord of Hosts.

Q. But why have not Dissenters been excommunicated?

A. Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the Ark of God's Church.

This stuff has to be listened to and learned by the children of dissenting parents. It is not surprising that the feeling against the established church is strong and grows apace. The wonder is that the authorities permit and perpetrate such an outrage on any class of citizens. If they have not enough christian spirit to desist from such abominable teaching, they ought to have sense enough to know that it will hasten the end of their power to impose it on the people.

INCREASE DESIRED. — There is a movement among the members of Parliament to increase the sessional indemnity to \$1,500. It is now \$1,000. They had better let it alone.

Parsonages.

Every pastorate needs a parsonage. And, we think, every one could have a parsonage if the work were gone about in right earnest. So far as we know, there are only five parsonages owned by the denomination in this Province, one of which is now in course of construction in N. E. St. John. There are about fifty pastorates; and it is not a good showing that but five of them provide a residence for the minister in charge. In each of forty-five or thereabouts, the minister must be at the trouble and expense of looking up a house in which to live, and very rarely finds one suitable. In some cases the only houses available are quite unsuited, and in a few cases it has seemed impossible to get a dwelling in which a self-respecting minister could domicile himself and family. There are, we are led to believe, pastorates which have been uncared for chiefly because they have no home for a minister, and some others are in danger of losing their pastors because they cannot live in the houses now occupied by them.

This is not a matter of so small importance as, perhaps, many are disposed to think. More, in the proper care of the churches and the nurture of their spiritual life, depends on it than is generally understood. The churches need the regular ministry of the word and regular careful visitation. Without these they cannot thrive. And one of the things which goes far to assure a pastorate always having a minister is having a comfortable home for him. And there are but few pastorates that are not able to either buy or build. A number might be named that ought to go at once about building parsonages, such, for instance, as Woodstock, Sussex — Penobscus, Dover, — Taylor Village, Fredericton Junction — Tracey, Midland — Norton, Hampstead, Millstream — Apohaqui, Victoria Corner. If these, or some of them, or some others that might be named, would take the initiative in this necessary work, their good example would be almost sure to be followed by many.

We hope the churches will give thought to this matter. If they do, they must, we think, feel the necessity of providing houses for their pastors. With this feeling, earnest, concerted action will do the rest.

Rev. I. E. Bill D. D.

This veteran minister of the Gospel has passed to his eternal rest and reward. He died at his home in St. Martins, N. B. on Wednesday of last week. He was 86 years of age. He began to preach when about twenty-two years old, and for full sixty years he proclaimed the message of salvation. When he had reached four score years he retired from active work, though he continued till within a year or two to preach on occasion offered and his strength permitted.

He was born in Cornwallis, N. S., and began his ministry there. His first work was attended with great revival power, and many hundreds were won to Christ by him in those early days. And all through his life he retained peculiar tenderness and persuasiveness in presenting the saving truth. After several years of labour in his native Province he came to New Brunswick, and held the pastorate of the Baptist Church in this city, and afterward of German St., St. John.

He early took an interest in denominational education, and was very active in the work of establishing the Baptist institutions at Wolfville. He not only worked at home, but he went on collecting tours for the then struggling school to the United States and England, and in both was successful.

When the *Christian Visitor*, was established, in 1850, he was the first associate editor. Later he became chief editor, and later still its proprietor, retaining control of it for a number of years. A few years ago he moved to St. Martins, and for a time ministered to the church there, till the infirmities of age bade him relinquish regular labour.

He was a singularly bright and cheerful and lovable man, and made and held a host of friends, not only in his own denomination but amongst christians of every name. By all who knew him he will be held in affectionate remembrance.

Though so Catholic in spirit that his heart went out to all the lovers of the Saviour, and he was able to rejoice in all good, he was strongly devoted to his own denomination. Its interests were constantly in his mind and heart, and he was abundant in labours for its prosperity. And few, if any, in the Baptist denomination in these Provinces, did so much, so varied and so successful labour through so many years as he did. And while he now rests from his labours, his works do follow him, and will abide in their blessed effects through all generations.

For many years he was an ardent

advocate of Baptist union, and he did much by pen and voice and association to bring about the better understanding now existing between the two Baptist bodies. He hoped to live to see them united organically, and often said that could God grant him the privilege of seeing his hearts desire in this he would be ready to exclaim with Simeon "Now, Lord, lettest Thou Thy servant depart in peace." It was not given him to witness this that he laboured and prayed for, but when union is accomplished, and it surely will be some time, it will be remembered that Dr. Bill did much towards it.

One by one the fathers pass away. The service they did was grand. God was with them, and wrought mightily through their ministry. What a heritage they have left to their successors. May the workers of to-day be as true and strong, as zealous and self-denying, as abundant in labours and as successful as they were.

An India Letter.

TO THE FREE BAPTIST CHURCHES IN NEW BRUNSWICK.

DEAR BRETHREN:—

Ere this you know of the great loss we have met with in the transfer of our dear Bro. Boyer from earth to glory. I have not much to say at this time concerning his death.

On hearing of his sickness I went to Balasore to be of what assistance I could. The night I arrived there he told me he was not afraid to die. He "walked and talked with God, and is not for God took him."

He had a great deal of work in hand. In some of this I was somewhat associated with him and now it has fallen to me to carry it on.

The last one of his letters to the INTELLIGENCER that has reached us was written from my home here in Jellapore. It was written March 9, and appears in the issue of April 22. In the closing paragraph of that letter he speaks of the work at Singla and the surrounding villages. It is of this work I wish to speak especially at this time, or at least of one of the villages three miles from Singla and five miles from Jellapore.

When he was at Jellapore in March we planned a trip to Singla and some of the outlying villages but were hindered from carrying it out.

When he left Jellapore it was with the understanding that I was to join him at Busta and then we go into Balasore together. On my arriving at Busta, he said he felt sure there was some ready for baptism at Maneekpur and asked if we could not delay our starting for Balasore a few hours in hopes of hearing from Dannie the native preacher who was out there. About one o'clock the letter came, and we were soon on the way to Singla where Dannie and some of the people had gone. Just before sundown he baptized the first Christian ever baptized there. We sat on the floor, ate native food with our fingers, and then returned the eight miles to Busta over that rough road by moonlight.

About forty hours before he died Dannie came to Balasore from Maneekpur and Ujarda to have Bro. Boyer go out there and baptize five people who were ready. Dannie had not heard that Bro. Boyer was sick, and he did not know before he departed that they were ready.

Last Tuesday I had the privilege of baptizing four at Ujarda—an old man, his wife and eldest son, a man about forty and another old man. The son's wife would have been baptized but she said she could not be baptized until after her mother-in-law was. The middle son said he would be baptized next time. The youngest son is very timid but not so his wife, she wished to be baptized then and would have been if her older sister-in-law had been, but you know that their training has been not to do a thing before their mother-in-law or their husband's older brother's wife. Concerning this family I find this entry in Bro. Boyer's journal, Feb. 18, 1891: "I have great hopes that Sunie Bareek and family will be Christians. Have prayed for them."

His faith concerning the conversion of this village Ujarda and the one across the stream, Maneekpur was great. Many times he has told me that he expected to see them Christian villages. Concerning one of them he wrote in his journal while there: "I shall baptize this village for Christ!!!" After that he baptized one man, and afterwards he was married to a Christian woman and now there are two in the village of Maneekpur to manifest Christ by daily life and teaching.

In this work his mantle has fallen on me. I hope to organize a branch of the Jellapore church soon at Ujarda. I expect to see a strong flourishing church there in time.

This work with the work at Singla is most encouraging. The most so of any I know of.

Bro. Boyer had commenced the work of building a school house and chapel at Ujarda and had the foundations all ready. I shall have to delay the work awhile because of lack of funds.

I have a good man, whom I shall take out of my own school to put there as teacher and pastor. Maritime I shall send some one to them each Sunday.

The kingdom of Christ is coming. May New Brunswickers not forget the work that their own missionary had commenced and may they also remember that if they wish the work, that he so loved and had commenced, to go on, that funds are necessary and that there will be a growing necessity. New Brunswick brethren, be as faithful to your trust and the work given you to do in India as was the dear brother who has gone a little before us to enjoy the Lord forever more.

Yours in His service,
F. W. Brown.

To the Superintendents

AND OFFICERS OF THE SUNDAY SCHOOLS IN CONNECTION WITH THE F. C. BAPTIST CHURCHES IN NEW BRUNSWICK.

DEAR FELLOW-WORKERS:

In accordance with a resolution passed at the last annual session of the F. C. Baptist Conference, the Sabbath School Executive have had prepared a *Temperance Pledge and Roll of Honor*, which will be immediately furnished to all the Sunday Schools that reported to the Corresponding Secretary last year, and to all other schools in connection with our churches that may not have reported last year, or that have been organized during the present year. The Superintendents of such schools are invited to send the names of their schools and their Post Office addresses to the Corresponding Secretary at once.

These Pledges and Rolls of Honor are to be the property of the schools, and it is hoped and expected will receive the signatures of all the officers and members of our schools.

The Corresponding Secretary requests that full returns of each Sunday school will be furnished him by the first day of September, and that they will include the number enrolled upon the Temperance Pledges and Rolls of Honor.

To facilitate the labours of the Executive they invite the hearty co-operation and assistance of the Superintendents of our Schools, and request that the reports be promptly sent to the Corresponding Secretary.

S. L. PETERS,
Corresponding Sec.,
Queenstown, N. B.

ONTARIO LETTER.

I have recently returned home where I found my wife and children all well, in usual health and activity. In fact, sickness has for many years been a stranger to myself and family, and to-day my heart goes up to God in gratitude. O, how great are the mercies of the Lord. Truly his goodness endures for ever. For the last three months I have been preaching almost continuously day after day. Sixty-five were added to the churches where I labored. Our first series of meetings was held with the Church of Disciples in Wainfleet. It lasted about four weeks, and the immediate result was thirty-five added to the congregation. Our next series of meetings was in Rainham and continued for one month, with unabated interest to the close. Twenty-five confessed their faith in Christ and were afterwards received into the fellowship of the church. The next place of meeting was Selkirk, where we continued for nearly two weeks and baptized three. Then I went to Rockport on the Grand River and preached one night, baptized one and received three into the church. Bidding adieu to this part of Ontario I returned to Wainfleet where I baptised two more, and preached the anniversary sermon for the L. O. Association, celebrating the victory of King William at the Battle of the Boyne. It was held in a grove, and the audience was very large.

In addition to this I attended the June meeting, held by the churches of Disciples in Rainham and Wainfleet in the town of Dunnville, preaching morning and afternoon. I also preached for the church of Disciples in Gainsboro on my way home, and by request gave a lecture to men only in the Methodist church in Tintoon. These churches may now be said to be in a prosperous condition. Elder R. M. Ainsworth is pastor of the church of Disciples in Rainham, and a student, Bro. R. B. Ray, from the University in Lexington, Ky., is now pastor of the church of Disciples in Wainfleet. Bro. F. J. Milton Appleman, also a student from Lexington University, Ky., is pastor of the church in Gainsboro. On the whole the Disciples are prospering slowly, and number about ten churches in this part of Ontario.

from Lake Erie on the south to Lake Ontario on the North. Altogether I believe there are now about sixty-five churches of Disciples in this Province, having about twenty-five preachers, some of whom are very able men. As the years go by there is a decided improvement for the better, and the churches are doubtless in a better condition to-day than what they were ever in before.

I spent the winter in the City of Hamilton lecturing, and had a time of unusual prosperity. So far throughout the year I have been extremely busy, and am now enjoying a vacation. From the beginning of the present year till last week I was talking from early morn till late at night, and now need rest. But I thought I must spend an hour writing to the dear old INTELLIGENCER, and tell my friends in the East how I am getting along. I spent yesterday reading what the F. C. B. churches were doing in the Maritime Provinces, and it rejoiced my heart to read the accounts of the large number of accessions to the different churches. Bro. T. O. De Witt has done a grand work on Grand Mannan. Perhaps none of the brethren have had a more difficult field to till. May God bless him abundantly and give him continued prosperity. I was likewise delighted to read Bro. A. H. McLeod's letters from Deer Island. How I wondered if he had used my baptismal gown, which the good friends in Chocolate Cove presented me at the beginning of 1890. Many times have I wished for it here in Ontario. The most that I have since baptized at once is twenty-three, and then I fancied that I would so much liked to have used the gown. But time would fail me to speak of Campobello, of Moncton, of St. John, of Carleton and Portland, of Fredericton, of Woodstock and many other places where so many have been converted and added to the churches. Brethren A. C. Thompson and Wm. Downey have been signally blessed in bringing in recruits into the army of the faithful. I was also pleased to read of Bro. George Downey's success at Canning and Hall's Harbor in Nova Scotia. I visited these churches last year and enjoyed a happy season with many of the brethren belonging to these congregations. May God continue to bless the labors of Bro. Downey in my earnest prayer. I was delighted too to read the account of the revival in Houlton, Me., how the Lord was blessing Bro. J. E. Gosline in his work of faith and labor of love. We corresponded with each other for a time, but as I have been on the wing so much, I have been unable to write very many letters. But my thoughts wander back throughout the Maritime Provinces, and some day I expect to see many of the preachers and churches again.

I see as I read the columns of the INTELLIGENCER that the death roll has been rather large. Some of these I was personally acquainted with, and I well remember old Bro. Stewart and Bro. and Sister Gardner of Port Moutoun, Nova Scotia. When I was preaching a few years ago for the church of Disciples in Milton, I lectured and preached also for the F. B. church in Port Moutoun. I liked the people there very much, and intend some day to visit them again.

The more I read the INTELLIGENCER the better I like it. I have become attached to it, and it seems like an old friend. No one can fail to be benefited who will read its pages. May it ever live and long may its worthy editor stand at the helm and lead the embattled host on to victory.

I have during the summer travelled through a large part of this Province, and I have noticed particularly how the crops were looking, and I desired to see also how the country was improving. In regard to the crops they are scarcely as good as they were last year. True, winter wheat is better, but the long drought very much injured the hay and spring grain. Nevertheless, the frequent showers of late have helped very much the general appearance of the country. Still, Ontario, on the whole, has made very little improvement during the last few years. The people generally have been living too fast, and when the hard times set in, many became involved in debt. On this account very few places and residences are kept looking so well as they were formerly. But Toronto has been advancing all the time, and is now considered the most beautiful as well as the most prosperous city in the Dominion of Canada.

I have much more that I would like to say but time bids me close. In conclusion I send my kind regards to all my friends in the Maritime Provinces. May God richly bless you all, dear brethren and sisters in the Lord, and crown your life work with abundant success.

W. K. BURR.
Ameliasburg, Ont., July 27, '91.

Denominations.

BEAVER HARTLEY spent with Bro. D. when Bro. D. of the church caused by the Bro. G. A. license to preach that Bro. L. them after greatly beloved.

LOWELL Wm. Downey converts at last (2nd.)

FROM LIC. preaching at places, viz., V. Greenfield and not been able to Waasis for some in which work have repairs. Gagetown to brethren residing last Sabbath. There life in these churches, except at Waasis, 3 o'clock, and 3 o'clock.

Aug. 5th,

SEVENTH been provided 7th District with the F. Island, Ch. August, as follows:

Rev. J. M. Darius Martin. Rev. John Butler, sen. Rev. T. Butler, jun. Rev. W. Randall. Rev. J. N. with Noyes. Rev. F. Beaver H. Wentworth. Rev. J. T. John Dels. Rev. Irving Dels. and C. Wentworth. Rev. G. A. West End Thomas Hall Wm. Pet Whitaker Cumming. White H. Stover.

Lie. David End Dels. Rev. J. A. C. Thom W. F. M. W. F. M. Wentworth. North B. Dels., with Beaver H. with James North R. Beach Dels. J. W. Sto O. S. Fou Rev. B. C. T. Phil McLeod, D. McLeod, W. James V. Mosely.

Those com will have before Dis. connections which will Fairhaven t committee Friday at E and friends tions with Standish's Co. boat. A have been will be fur rival.

J. H. M.

DEDICAT of the F. Ca. Co., w m. July 12 ful encour the church culcies of existed in for years a and discre out of our who giveth Lord Jes Clark who was wonde sermon wa fully deli words the painful tru was gradu the unity loved cau tiveness sincerely to the fat proved co ing in th district m